The Church School Teacher

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AGAZINE FOR CHURCH SCHOOL WORKERS

THE CHURCH SCHOOL TEACHER

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Just A Few Words

By THE EDITOR

I HAVE a letter from James V. Claypool, Secretary of the American Bible Society. "Put Christ in Christmas?", he writes. "Yes, by seeing that more people prepare for Christmas by reading the Bible each day from Thanksgiving on . . . will you help the world this Christmastime turn the corner from darkness toward light? No holy habit has so lifted the world into the light as has Bible reading. World-wide Bible reading presents the challenge to (1) read the Bible, (2) live by its precepts, and (3) share it more widely with those who still sit in darkness."

We have a list of the daily Bible readings in this issue. We invite you to join the fellowship of those millions all over the world who will be reading them—from Thanksgiving to Christmas.

Facts

Here are some significant facts supplied by the Fact Folder of the Division of Christian Education.

Births and Deaths: Except for a few "off" years there has been a general increase in the United States birth rate since 1939. The increase follows the increased prosperity level. On the other hand, the death rate in the corresponding period has declined. The declining death rate seems to be due principally to the conquest of children's diseases.

Population Trends: The population as a whole has grown 20% since 1940. But the number of children under five has grown 66%. The number of persons 65 years and over has increased 36%; and of those over 85 the number has increased by 58.8%.

Significance for Church Schools: The increased enrollments of younger children in the Sunday School do not constitute a temporary boom. Very likely enrollments will continue to rise steadily. Therefore, our congregations must enlist and train more teachers. They must begin

adequate training programs now to provide teachers for the future, 1956--1957--1958, etc. No longer can the congregations be satisfied with hand-to-mouth methods for assembling teaching staffs.

Significance for Vocational Guidance: The Christian approach to vocation is *service,* not security. It is obvious from a glance at the above facts that one of the urgent demands upon our age is for public school teachers. The fact is that the United States began the 1955-56 school year with a teacher shortage of 140,000. Children and youth should be helped to consider areas of need when they survey the field of vocations. Public school teaching is an area of greatest need. It will be for years to come.

Children and Records

The days are rolling by—November, then December, and Christmas. Perhaps the thought of Christmas gifts makes just a few words on phonograph records seem pertinent. Rosemary K. Roorbach and Mildred Edwards have brought up to date an eight page pamphlet originally issued by the Children's Work Associated Section of the National Council of Churches. It is available for 25¢ from the office of the Division of Christian Education, 79 E. Adams St., Chicago 3.

Chapter headings in the pamphlet are: Why Use Records (in the Home and in the Church School), How to Select Records, When to Use Records, How to Use Records, What Results From Using Records, How to Select Phonographs and Secure Records. The last chapter gives a list of records recommended for children.

As the pamphlet states, good phonograph records can enlarge a child's horizon. They can reach back into the past and out into other parts of the present day world and bring the long ago and far away into the family living room or the church school class. Phonograph records give the child experiences of pure joy and appreciation; they stimulate individual and group participation in listening, in learning, in singing a song or in retelling a story. They bring to the child music and stories interpreted with a skill not possessed by most parents and teachers. Records can never take the place of parents and teachers, but they can be a great help to teaching and learning.

Thanksgiving

We have a thoughtful meditation on thankfulness in this issue. Read it, teachers, and count your blessings. Sit down and count

hem—slowly—one by one. And hank God for each blessing.

In Olle Nystedt's newly translated book of morning devotions he writes: "Unthankfulness blocks the life-streams, while thankfulness prepares the way for new gifts." Then he continues with this story:

There was a man who in sickness prayed to God for help and received it. He had promised, "If God helps me, I will surely thank Him and give myself to Him." But he forgot the benefaction. After all it was all as it should be that he got well. Still, something inside of him made him uneasy, and he shied away from God. Ingratitude stood in the way. No blessing followed the help he had received.

The conclusion? "When God confers a gift on us, it is His desire that it shall prepare the way for a new gift. It does when it is received with thankfulness; but ingratitude blocks the way."

Count your blessings!

"Take — Read"

12th Annual Worldwide Bible Reading

1955

November

24	Thanksgiving	Psalms	23: 1-6
25	.....	Psalms	46: 1-11
26	.....	Psalms	100: 1- 5
27	Sunday	Matthew	5: 1-26
28	.....	Matthew	5:27-48
29	.....	Matthew	6: 1-15
30	.....	Matthew	6:16-34

December

1	.....	Matthew	7: 1-29
2	.....	Matthew	18: 1-14
3	.....	Matthew	18:15-35
4	Sunday	Matthew	22: 1-22
5	.....	Matthew	25: 1-30
6	.....	Matthew	25:31-46
7	.....	Mark	12:18-44

Worldwide Bible Reading (con't.)

8	.....	Luke 7:31-50
9	.....	Luke 14: 1-14
10	.....	Luke 14:15-35
11	Universal Bible Sunday	1 Corinthians 13: 1-13
12	.....	Luke 10:25-42
13	.....	Luke 15: 1-10
14	.....	Luke 15:11-32
15	.....	John 3: 1-17
16	.....	John 14: 1-14
17	.....	John 14:15-31
18	Sunday	Romans 8:14-39
19	.....	Romans 12: 1-21
20	.....	1 John 4: 1-21
21	.....	Isaiah 9: 2- 7
22	.....	Isaiah 11: 1- 9
23	.....	Isaiah 53: 1-12
24	.....	John 1: 1-18
25	Christmas	Matthew 2: 1-11
26	.....	Matthew 2:12-23
27	.....	Matthew 3: 1-17
28	.....	Matthew 4: 1-25
29	.....	Matthew 8: 1-34
30	.....	Matthew 9: 1-17
31	.....	Matthew 9:18-38

From Your Director

By L. H. WESTBERG
Augustana Lutheran Church

AT the last synod our Augustana Church asked that something be done to strengthen the ducational program among the dults. The resolution passed was his:

"Since Christian education is an xperience which is not confined to ny one period of a Christian's ife, the Church urges its congre-ations to utilize their full re-ources, including their auxiliary rganizations, to interpret and ad-ance the Christian view of eco-omics, ethics, and social action."

The Obvious Truth

This resolution calls for a pro-ram of education which applies ie Gospel to economics, ethics, nd social action. That every ther kind of activity in the hurch tends to crowd out frank ealing with the vital issues of our ay is humiliatingly obvious. I re-ll a time when a congregation ember tried to get a life and eath social action issue before an rganization and was told that ere was no time for it because e organization's constitution was up for revision and that would take the entire meeting.

There are many members of our congregations who are frustrated because so little help is given them to interpret the problems and needs of the community in the light of the Gospel. People need to be shown how the Gospel should be applied to economics, ethics, and social problems. The Sunday sermon, while it can make references to these areas, gives no opportunity for detailed treatment or for discussion which is necessary when dealing with controversial questions.

For Best Opportunity

Our congregations need *special interest groups* for the study of the Gospel's application to economics, etc. But persons attending such groups would represent a small percentage of the Church. Synod rightly recognized that the auxiliary organizations offer the best group educational opportunity.

Now, there are some auxiliary organizations of the Church which carry on serious study programs,

but not many that get their teeth into social problems. Some auxiliaries spend precious hours listening to managers of the local telephone company trying to justify their company's high rates. Some women put on hundreds of pounds eating goodies emerging from Aver and Pois Company's free luncheon exhibit—"Take home this special kit, ladies, to delight your family. Only $3.98 to church members." By all means we ought to have some pure fun and food in our church auxiliaries. But there are great issues at stake in our neighborhoods, villages, cities, states, counties, and world. The meetings of our organizations would be better programmed if some time were used for formal presentations and informal discussions resulting in concerted social action.

Let It Shine

Church school teachers and officers, if you belong to a church auxiliary, let your light shine on the program committee. And when they accept synod's suggestion advise them to lay a solid foundation by starting with one of the studies prepared by the boards of parish education of the American Lutheran Church, the United Lutheran Church, and the Augustana Lutheran Church. For example, let them start with the study course, "Christian, What About Society?", written by Herman Keiter. Or let them use "Christian Action in Economic Life" by Harold C. Letts. Or, "Christianizing Community Life," by Clarence E. Krumbholz. The material for these studies is made up of pupil's books and leader's books. The top price for any set is $1.15. It isn't at all necessary to have a study book for each member. Have some on hand for the most interested persons to purchase. You can buy the books from the Augustana Book Concern, Rock Island, Illinois.

Action Through Application

From such a start let the auxiliaries move on to a consideration of the specific needs calling for action in their particular community. Then help them to act.

Synod has given us a good word in connection with Christian education. It has repeated what needs emphasis, namely, that Christian education is an experience which is not confined to any one period of a Christian's life. Secondly, it has incisively pointed to an area most of our people are skirting around, namely, the application of the Gospel to economics, ethics, and social action.

We had all better take this resolution of synod mighty seriously.

Director's Column

By R. A. VOGELEY

OUR "Fill the Church" campaign ends this month. We ope that there will be real thanksiving in your church and Sunday chool over the results, a decided ncrease in church attendance, more eople studying God's Word regurly in Sunday school, better stewrdship, and a regular program of vangelism.

Each congregation can continue emphasize the anniversary goals December.

A Field Test

In some 40-50 churches in the merican Lutheran Church and e Evangelical Lutheran Church special field test will also be conuded this month.

In selected congregations, a spel class for parents whose oldest ild is of preschool age met for ght weeks. These parents tested rious types of lessons for the part's manual which will be an ingral part of our proposed prehool curriculum. They submitted lesson by lesson evaluation of the ttern, procedures and helps in is field testing material. The achers also submit an evaluation r each lesson. The results of this test will be carefully studied and plans will be made for the parent's manual to be used in connection with our preschool lessons.

At this time we cannot say whether the series will be ready for use in the fall of 1957 or in the fall of 1958. Much work has already gone into these lessons. The stories for Year I have been written. New art work is being prepared for both the nursery and kindergarten lessons. This requires a great deal of time.

We want you to know that this work is going on. When the material becomes available, our congregations can have at least two parent's classes. We will help parents help their oldest child. The parents will be promoted from one parent's class to the next. This also means that more teachers will be needed and more space will be needed for more effective work. Plan now for the future.

Sunday School Offerings

If your school is following the calendar of causes, the November offering is for the General Treasury. December is for Social Action.

Christian Growth

By R. A. VOGELEY

WE were created for growth. With proper nourishment, exercise and rest a child grows physically. Scientists have studied the factors which contribute to physical growth. A balanced diet is very important. A normal child plays, runs, exercises, rests and grows. Parents are deeply concerned about the physical well-being of their children and provide everything possible for their physical growth. Even though there are certain limitations upon physical growth, except for rare occasions, each person grows physically.

We grow mentally. It is not difficult to analyze how this growth takes place although all the processes are just as involved as those in our physical growth. Children constantly learn at home and at school. They ask questions and discuss problems. They read and study. They observe and imitate. They experiment. Somehow in the wonderful, God-created brain the field of knowledge grows as they mature in years. Men and women continue to read and study and discuss and think and learn and grow. How pathetic is the case of an individual who grows physically but not mentally!

Now let us think about spiritual growth. We are to be growing Christians. Are parents as concerned about the spiritual growth of their children as they are about their mental and physical growth? As teachers we must be concerned, for Christians are to grow in grace and knowledge. "We are to grow up in every way into him who is the head, into Christ." Ephesians 4:15.

In this series on Christian Character, this article deals with the general topic—How Christian Character Develops. I prefer to consider the title,

How Christians Grow

In Ephesians 4:16 Paul continued to show how we are to grow up in every way, into Christ by saying, "from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love."

Since we as Christians want to grow personally in our Christian knowledge, faith and life and since we want others to grow and are responsible also for their growth it may help us analyze our growth.

Each Christian has certain mental, physical and emotional characteristics which are his by heredity. Each has a different background. Each has different needs. But since each one is a Christian, each is a redeemed child of God through faith in Christ and has a new heredity.

Christians know, however, that spiritual growth does not take place of itself any more than mental growth will. Each Christian knows the many pulls and the terrible power of sin in his own life. Sins and temptations to sin vary with each Christian and within the life span of each Christian. One must fight constantly against pride, another against a gossiping or a sharp tongue, another against fear and discouragement or lust or indifference.

A Growing Experience

The longer a Christian lives the more he experiences the great grace and power of God in his life, the miracle of forgiveness and God's guidance.

Try to recall your own spiritual growth. Remember as far back as you can and think about those who helped you to grow spiritually, your father and mother, the other members of your family, your Sunday school teacher and other teachers, your pastors, your friends and classmates. As an adult you might have been helped by your husband, or wife, or children. As a teacher, have you been helped by your pupils? Always God has helped.

The Inward Look

Now try to analyze how you were helped. You were born again in baptism. "Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead." 1 Peter 1:3. Think of your training and nurture as a child at home. Someone taught you to pray. Someone read Bible stories to you. Someone told you about God and His love. Perhaps there was family worship. You saw the example of your parents. You attended Sunday school and church. Perhaps you were in other church schools and organizations. You were confirmed. You studied the Bible for yourself. You studied the Bible in Bible classes. As teachers you have had teacher training help in many courses. Your attendance at the Lord's Supper has given you strength and has helped you to grow spiritually. Your attendance at church and your private meditations have nourished you. These are the ways in which you have been in a vital personal relationship with the triune God receiving the nourishment which a Christian must receive if he is to grow spiritually.

As mature Christians think about these words in Hebrews 5:12-14: "For though by this time you ought to be teachers, you need some one to teach you again the first principles of God's word. You need milk, not solid food; for every one who lives on milk is unskilled in the word of righteousness, for he is a child. But solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil."

Christians grow spiritually through periods of testing and trials, problems, sickness, death. Blessings also can cause us to grow.

Spiritual Exercise

The regular exercise of our faith in life is as essential for physical growth as exercise and use of our muscles is necessary for physical growth and health. We must put into practice those things which we have learned. Our love and compassion and concern for others can deepen our faith. Our tongues can become more controlled. We can praise and not curse.

In connection with our course on Effective Teaching we raised different questions with our teachers—"In what ways and to what extent did you grow in the past year in Christian knowledge? faith? life?" These are searching questions. Each must answer for himself.

In the Bible we see examples of how Christians can grow. Think of what happened from the time Jesus said, "So you are Simon the son of John? You shall be called Cephas (which means Rock)" (John 1:42), to His questions, "Simon, son of John, do you love me more than these?", and His final statement, "Follow me." (John 21:15-19.)

See Luke 5:5-8. Then read John 13:6-9; 36-38. Review in your own mind other instances recorded about Simon Peter. Then turn to his letters. Out of his years of experience and growth and inspired by the Holy Spirit, Peter wrote these letters. Think especially about his statement in 2 Peter 1:3-11. Note his final statement in 2 Peter 3:18 "But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen."

If you have not secured a copy of "The Growth of a Christian" by George B. Arbaugh, I suggest that you do so and read chapters 2 and 3. Both chapters will stimulate your thinking about the growth of a Christian. Teachers will be particularly interested in the section entitled "Wise Guidance" beginning on page 41.

Christian Education (II)

The Teacher's Part

By C. E. LINDER
Editor-in-Chief
American Lutheran Church

IN the Christian teaching-learning process three parties are involved: God, the learner and his teachers. Of the three God, of course, plays the major part. Nevertheless God has assigned important parts also to the learner and to his teachers. And it must be emphasized over and over again that God can and will perform His part only as the other two partners perform theirs.

What now is the part in the teaching-learning process which God has assigned to the teacher?

A Workman Together With God

The Christian teacher should realize first of all that he is a workman whom God has called and commissioned to work together with Him in the highly important matter of nurturing His spiritual children.

In Ephesians 4:11 Paul mentions Christian teachers together with apostles, prophets, evangelists and pastors as God's special gifts to the church "for the equipment of the saints, for the work of ministry, for building up the body of Christ." Every person, therefore, in the Christian congregation who has been endowed by his Maker with the ability to teach is thereby marked as a potential teacher. He is God's gift to his congregation for the ministry of teaching.

It is the obligation of the Christian congregation to discover the persons in its membership who have been given the gift of teaching; to give them the necessary training; and to assign them to a teaching position as there is need for them. In this manner God Himself issues a call to those who are to teach in the Christian congregation. And whoever is so called is to realize that God and the church are paying him a high honor as well as laying on him a grave responsibility which he must regard in all seriousness.

The Christian teacher should also realize that in his teaching he is working together with God. In 1 Corinthians 3:9 Paul has this to

say about all apostles, prophets, evangelists, pastors and teachers: "We are fellow workmen for God." Christian teachers are in the employ of God; they are working for Him as well as for those whom they teach. Indeed, even those whom they teach are "God's field, God's building." The learners are God's field in which the teacher plants and cultivates the seed of the Word; they are the temple of God which the teacher is building for the glory of God and for the good of the learner in time and in eternity.

An Approved Workman

The fact that the Christian teacher is a fellow workman with God gives him every reason to pay earnest heed to Paul's admonition in 2 Timothy 2:15: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."

Think with what dignity the Lord of the church invests those who join Him faithfully in the ministry of Christian teaching! What nobler employment could anyone engage in, especially since the fruitage of his teaching will abide for time and eternity!

The Christian teacher also needs to keep constantly in mind that Christ Jesus who has given him his call and commission to teach has promised to be with him always to guide and bless him as he teaches. Matthew 28:20b. What greater assurance could the teacher have than that with Christ's enabling he will be able to accomplish all that his Lord asks of him?

What the Teacher Is Not

Some mistaken conceptions of what teaching is make it necessary for the teacher to consider what a good teacher is not to be.

He is not to be like a filling station attendant who fills the mind of the learner with measured amounts of knowledge and understanding.

Nor is a teacher to be a dictator who autocratically imposes his own thinking on the learner, as though all wisdom were in his possession from which there dare be not the slightest deviation.

Neither can the teacher be a substitute or a proxy for the learner. He cannot do the learning for the learner; that the learner himself must do.

A Guide to the Learner

The simple word *guide* very well expresses what a teacher is to be to those whom he is to teach. The learner needs someone to guide him in his learning. He is like the eunuch reading the prophecy of Isaiah. When Philip asked him whether he understood what he was reading he answered, "How can I, unless someone guides me."

To be a trustworthy guide the teacher must himself first have gone the way in which he would lead the learner. He must know and understand the Word of Truth. He must have a true appreciation of the values of the saving truth and have the proper personal attitudes toward all he teaches. He must have become skillful himself in practicing what he teaches. His life habits ought to be a practical demonstration of what it means to be a doer as well as a hearer and learner of God's Word. In the teacher's total personality the learner should be able to see and hear and sense the kind of Christian personality into which he is to grow.

The teacher must also know the learner and his present state of learning. To guide the learner toward the goal of Christian learning, the teacher must know how far the learner has come along the way to the goal. He will do well to acquaint himself with each learner's needs, abilities and environment.

The Double Doors

To be an effective guide of the learner the teacher must also arouse and sustain the learner's interest in what he is to learn. Interest and attention are the double door to the mind and heart of the learner. The teacher's access to the mind and spirit of the learner will be determined by how widely he will succeed in opening, and keeping open, the doors of interest and attention.

Once he has caught the learner's attention and aroused his interest the teacher must then guide and motivate the learner as he seeks new knowledge; as he acquires a fuller understanding; as he weighs religious values; as he assumes proper Christian attitudes; as he improves in the skill with which he puts religious belief and precepts into practice; as he forms life habits in conformity with the will of God; as he grows in his total personality toward the fulness of the stature of Jesus Christ.

Home and Church Together

God has distributed the teaching responsibility between home and church. In one of his famous addresses Moses gave these instructions to the congregation of Israel gathered before him, as well as to all the parents present: "And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children." Deuteronomy 6:6, 7. And it was to the assembled church on the mountain in Galilee and to the parents among them that the risen Christ gave this well known charge: "Go therefore and make disciples of all

nations, . . . teaching them to observe all that I have commanded you." Matthew 28:19, 20.

Home and church together bear the responsibility to bring up the children in the discipline and instruction of the Lord. The church through its teachers is to provide for the formal instruction and the home through the parents is to give the training in living what has been learned. Hence the teacher must make strenuous efforts to enlist the co-operation of the home. The effectiveness of his teaching will depend upon the measure of co-operation between home and church.

Kathy Ann, Kindergartner

Frances Dunlap Heron

Abingdon Press, Nashville, Tennessee

A delightful book. The amusing incidents as told by Kathy in the first part of the book subtly describe the wrong things of a kindergarten department: the equipment and arrangement of the room and the methods of teaching.

After the teachers have been to "lab" school, things change. Again, Kathy's experiences bring out the implications of good teaching procedures, programming, etc.

A book which should be read by all teachers of young children. Parents, too, would become acquainted with practices relating to the kindergartens of the Sunday Church School.

The Bible and Teaching

By JOHN P. MILTON

IT IS in the Book of Deuteronomy that the concept of religious instruction in relation to the faith and life of Israel becomes more insistent as to emphasis and more definite as to form; including then the direct command to teach.

The literary style of Deuteronomy is that of a series of sermonic addresses of the teaching type. Preaching and teaching are closely related in function. There may be more of information in teaching, and more of emotional and volitional appeal in preaching; but both have as their ultimate aim the combination of Christian knowledge, faith, and life. The description which Gerberding gives of the task of the pastor as a catechist fits perfectly the preaching-teaching approach in the Book of Deuteronomy: "His instruction should fit the mind, touch the heart, stir the conscience, and move the will."

The key-verse is ch. 1:5—"Beyond the Jordan, in the land of Moab, Moses undertook to explain this law, saying . . ." The key-word is *Torah,* or "this law," which we meet again in a highly significant setting in ch. 31:9-13. Look up and read this passage in your Bible. What a beautiful commentary on the meaning of Torah, and on the aim and purpose of all true religious education today! The theme of Deuteronomy is Torah in this sense of gracious divine instruction coupled with pleading, which aims alternately at repentance, faith, obedience, in order that God's people might walk in the way of His covenant.

If such a goal is to be reached there must be some information as to the way, and what it means to walk in it. Significantly we read in ch. 1:5 that "Moses undertook (or began) to explain this law." The Hebrew verb at this point is neither the word "to teach" nor the very common word "to speak", but a less common word which means to "make distinct or plain." It is the word used in Hab. 2:2, where the Lord tells the prophet, "Write the vision; make it plain upon tablets, so he may run who reads it." Just as Habakkuk was to make the meaning clear by writing distinctly so Moses undertook to make it clear by explanation, and in a measure, by application.

Information, explanation, application—each a valid pedagogical principle—constitute the teaching approach throughout Deuteronomy.

"Fear, Love and Trust"

There are numerous specific references to teaching in Deuteronomy. Will you read, for example, the first ten verses of ch. 4. What would you say of the spirit of such a passage as this? There is a commandment to be taught, and to be kept; and in a sense, life depends upon the keeping of that commandment: for possession of the promised land was conditioned upon the willingness to live in covenant obedience to God. But that is not all: the commandment itself is righteous and good, and it comes as guidance from a God who has covenanted to dwell in the midst of His people whom He has redeemed for such covenant fellowship. The word that stands out as the real objective of the teaching is the word "fear" in vs. 10. If you want an enlarged picture of what this implies turn to Deut. 10:12-13. "We should fear, love, and trust in God above all things." says Luther in the Catechism. This is also the spirit of Deuteronomy, and of the Old Testament. This is Biblical motivation at its best for religious instruction in the Christian Church today. Fear and love, expressing faith and leading to obedience, are still the goals that we seek in terms of true religion.

The classic passage on love is in Deut. 6:4-9; the great and first commandment, as Jesus called it; the most important single passage in the O. T. "Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might." Three great religious truths stand out in this one beautifully compact sentence.

A Personal Relationship

The first is the existence of a personal covenant relationship between Jehovah and Israel: "The Lord (Jehovah) *our* God"—"the Lord (Jehovah) *your* God." The speaker could not have brought out the essential nature of the covenant any better if he had used the word *berith* or covenant a dozen times or had expanded the thought into hundreds of words.

The second is the truth that God is One, the affirmation of the truth of monotheism, or that there is no other true and living God than He who had revealed Himself to His people in covenant acts of redemption as Jehovah, the God of their fathers. Whatever the nations round about them might believe, Israel must know that the Lord our God, the Lord is one, and act accordingly.

For the third truth enunciated is this, that such a God, standing in such a relationship to men with whom He has made a covenant, has the right to require, and does require, a wholehearted response in love. It is the same theme of wholeheartedness in religion that we find so often in Jeremiah; and surely it is relevant today. This is personal religion. It is not enough to know that there is a God, or even to know that there is only one God: we must love Him, for what He is and for what He has done, and in loving Him, learn to love our neighbor as well.

The Inscription

The importance of these essentials in religious instruction is attested by the almost explosive force with which the preacher-teacher in Deut. 6 exclaims, "Hear, O Israel!" In vs. 6-9 the emphasis shifts from the content of the message to the command to teach it. There are four "tablets" on which the truth of this great commandment of love should be inscribed. One of the tablets is your own heart. Another is in your daily witness as you go in and out among men. Still another is in your home, which should witness to the community as a Christian home. But for our purpose the most important tablet of all consists of the minds and hearts of children on which we may help to inscribe, by word and example, in home and church and school and community, truths such as these in Deut. 6:4-5, by which they may live. Put Christ into that picture, yes, but don't destroy the frame in doing so: it may be more a part of the picture than you think.

Knowledge Leads to Action

Another area which might profitably be explored is the use of the word "know" and the Hebrew concept of "knowledge." There is a close connection between "knowing" and "doing" in Hebrew thought. Someone has said *that we do not know* in the Hebrew sense of the term except it lead to *right action*. "The fear of the Lord is the beginning of knowledge" because it motivates to such right action. When the prophet Hosea laments because there is "no knowledge of God in the land" (Hos. 4:1) he does not mean "no knowledge about God" but rather "no acknowledgement of God" in a life of faith and love. The prophetic emphasis, which constantly carries knowledge and faith over into the area of life, is very prominent in Deuteronomy. It should warn us never to take the Biblical command to observe and do in a legalistic sense. The emphasis of Moses in Deut. 32:46 is essentially the same as that of Jesus in Mt. 28:20.

The Way and the Will

It is against the background of the concept of teaching as taking place within the covenant relationship that many a Bible passage takes on clearer meaning. That is especially true of the references to walking in the way of the Lord. See, for example, I Sam. 12:23; Jer. 6:16; Is. 30:20-21; Ps. 25: 8-10; Ps. 143:8, 10. We note as we read these many references to the way *that the way is practically equivalent to the will of God* for His people; that the real teacher is God Himself, who leads His people by His good Spirit; that in this teaching ministry God makes use of men, like Samuel, and the psalmist, and the prophets, and pious parents of men like Moses, Samuel, Jesus, Timothy; and that the real object of the teaching always is to enable those who are taught to walk worthily of their vocation to be the people of God. Significantly, it seems to me, even the Christian religion was first called simply the Way. This does not rule out of religion the things that God has done for us, but neither does it evade what God requires of us: the religious response of faith and obedience, to fear and love God, and in terms of our neighbor, to do justice, and to love kindness, and to walk humbly with both God and men (Mic. 6:8). The point of view is this, that if a child is in covenant fellowship with the Lord he should be dealt with as a child. He may need forgiveness. He may need guidance and correction. He may be a rebellious child who needs to be "turned around" or converted. But the teaching approach in the O. T. is always on the basis of Israel as "my people," a people who had been received into covenant fellowship with Jehovah so that He could be called "their God," and who were called to serve Him as "a kingdom of priests," and to walk in that fellowship and service as "a holy nation." The N. T. has not changed the fundamental outlook of the teaching program as we have sketched it in terms of the O. T. The emphasis is still on what God has done for us as a motivation for what He would have us do; and in the response He seeks, the two big words are still "faith" and "obedience," or "faith and life."

This is the second in a series of articles by Dr. Milton, professor of Old Testament at Luther Theological Seminary. The articles are adapted from lectures Dr. Milton presented at the 23rd Quadrennial Sunday School Teachers' Convention.

Thankfulness

By MR. A. B. STROM

"Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father." Ephesians 5:15-20, RSV.

"BE filled with the Spirit." Where can we find a more vitally important admonition? And what is the evidence of being filled with the Spirit? This word says we should address one another in psalms, hymns and spiritual songs, making melody unto the Lord. Yes, this song should not be sung in a lazy or slothful manner but "with all your heart." What a different spirit this is from the debauchery and evil of which Paul has spoken earlier in the chapter. He warns us to work as wise and not unwise—making the most of time which is so limited in the light of what God desires in the way of accomplishments for His Kingdom.

But I find one thought in verse 20 which I think it would be well to dwell on. The singing of the type the apostle mentions, namely, "with all your heart," can only come from thankful hearts. And this thankfulness should not be only for "things" that satisfy our personal desires; it could even be for sorrows and trials our natures do not relish if our thanks is to be "in the name of our Lord Jesus Christ to God the Father," as Paul states. Let us turn our thoughts to THANKFULNESS.

A Beautiful Trait

Isaac Walton is credited with having said, "God has two dwellings; one in heaven, and the other in a meek and thankful heart." When God dwells in the hearts of men they become testimonies the world understands. The psalmist

David has this to say: "Let them thank the Lord for His steadfast love; for His wonderful works to the sons of men." (Ps. 107:21) We can never cease to thank God for the love of Christ and His redemptive work. Thankfulness is a beautiful trait and should be found in the heart of everyone who has come to know the steadfast love of Christ.

There is in the world so much of selfish grasping today; so much of the spirit of getting hold of everything in sight for selfish use or enjoyment. We find this spirit in individuals; we find it in family circles; it is in political, social, and business organizations of men; yes, we even see it in the leaders of nations and governments, in persons who should consider themselves instruments of God working for the welfare of mankind. There is so much of the ungrateful in the world that when we see an attitude of sincere gratefulness we are truly refreshed.

A Striking Picture

The spirit of thanksgiving is a characteristic that typifies the Christian life. In contrast to the spirit of positive ingratitude thankfulness is most attractive. Jesus' healing of the ten lepers is a striking illustration. The ninety per cent were ungrateful and the ten per cent thankful. Time has not been able to blot out this record of ingratitude on the part of Jesus' own people. The nine were Jews. It was the lone stranger who returned to give thanks. Should not this parable cause us, who are of God's household, to search our hearts to see if we fall short in this respect? Yes, thankfulness is a beautiful Christian trait.

Thanks for All Things

It is easy to be thankful for some things. But Paul here confronts us with being thankful for all things always. I know from personal experience that it is not easy to be thankful for hard and unpleasant tasks—for pains and sorrows—for disaster and keen disappointment—for losses and misfortunes. We cannot be thankful for such unpleasantries and misfortunes unless we steadily bear in mind that the ultimate objective of God's concern for us is our eternal salvation. No disaster, however great, can compare with the loss of soul. God truly loves and cares for us; it is because of His love that He jars us if we are in danger of becoming too bound to earthly desires. When we begin to draw away from Christ and His love—and we must all acknowledge that temptation—we should be thankful for reverses that drive us to our knees and back to His everlasting love. Reverses are hard to take, but we should pray for

grace to give thanks for these situations, too.

What our Father does is well;
Shall the willful heart rebel
If a blessing He withhold
In the field, or in the fold?
Is He not Himself to be
All our store eternally?

Our Spirit of Thankfulness Should Grow

The trait, practice, and habit of thankfulness does not blossom into its fulness over night. Growth in gratefulness is a long process.

When Job had been visited with one disaster after another, he still was able to say, "The Lord gave, and the Lord has taken away; blessed be the name of the Lord." (Job 1:21) He did not accidentally come to that attitude. It was the result of many years of walking in fellowship with God.

Many of us have stood beside some loved one still in death. It is not difficult to acknowledge that this loved one was given to us by God as a friend, parent, or child, whatever the relationship might be. Also we can acknowledge with ease that the loved one has been taken by the Lord. But to say "blessed be the name of the Lord" in such a situation is not always easy. That takes grace and strength from above. To say this and mean it we must be completely surrendered to the will of God. It must come from schooling of the spirit—less and less trust in one's own wisdom and strength—more and more trust in God's promises, strength, wisdom and love.

From such comes a growing spirit of thanksgiving, a life of poise and peaceful blessings. As we grow in our relationship to our Lord it becomes easier to say "blessed be the name of the Lord" when all seemingly does not go well.

Thankfulness Expressed

Surely as we grow as Christians we must more and more express our gratitude to God. Paul wrote to the Philippians: "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."

There are many ways in which we may express our gratitude. Our nation has a lovely practice of observing "Thanksgiving Day." We are urged by our President to assemble in our churches to thank God for His many rich and undeserved blessings. But for the Christian every day should be one on which he expresses his thanks to God. No day passes but that we are beneficiaries of His benevolences. We should turn to Him to express our gratitude in prayer.

While we express praises and thanks with our lips we know that these are pleasing to God only

when they come from the heart. Every prayer can well begin to thank God for His goodness. We should note Paul's words, "With thanksgiving let your requests be made known to God." Yes, he tells us to thank God as we make our requests known. That to me is to thank Him before we have experienced the answer to our request—be it affirmative or negative. We can rest assured that God's answer to our request is right and for our eternal welfare.

Our gratitude should be expressed not only in words but in our daily needs and whole being. Words not backed up with consistent deeds and everyday living are hollow and do not win men for Christ. If we really love God and are grateful for His many blessings we make it manifest by living lives thoroughly in harmony with His will.

Now thank we all our God
With hearts and hands and voices,
Who wondrous things hath done,
In whom His earth rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours today.

Mr. Strom is Treasurer of Augustana's Board of Foreign Missions.

The Different Children

By RUTH SWANSON

DO you have a "different" child in *your* class? Is he so different from the other so-called normal children that he requires special attention?

A child who is obviously so different that he requires special help to adjust to your teaching program is an *atypical* child. He may have physical handicaps, such as eye or ear difficulties. He may be crippled from cerebral palsy, poliomyelitis or a heart ailment. To a considerable extent, he may be "homebound." Or, it may be that he is mentally handicapped.

Regardless of the condition which causes him to be different, the important thing is that his needs be recognized and met.

Nina Millen has stated it thus: "The handicapped child needs deep inner resources, to assure a satisfying life despite the odds he faces. He needs faith to help him make the most of all of life, in the areas in which he is not handicapped as well as in meeting the challenge of his handicap."[1]

The committee which prepared the 49th Yearbook of the National Society for the Study of Education has added "satisfying spiritual experiences" to the four aims of education established by the Educational Policies Commission in 1946. For the handicapped child, "the inner life is often the major source of personal enrichment."[2] And, as is true of the non-handicapped, the handicapped person's life is incomplete without the spir-

1. Millen, Nina, "These Children Need Faith," *International Journal of Religious Education,* Volume XXX, No. 1, (Sept. 1953) p. 8.
2. Yearbook Committee, *The Education of Exceptional Children,* Part II, 49th Yearbook, 1950, p. 5.

itual growth that comes through the fellowship and inspiration of the church.

The church is serving only a small percentage of the children who are classed as handicapped. Many of them are not in the church because it is not clear to them that the church wants them. This neglect is due primarily to a lack of understanding of the nature and needs of handicapped children and the urgency of meeting them.

You Are Important

Church School Teacher, you are an important member of the group known as the child's home teachers. As such, you owe it to yourself and the handicapped child you might have in your class to become acquainted with the nature of his difficulty, the type of performance you can expect from him and any program adjustment which you may need to make for him.

It is doubtful that any child in your class will be blind, since most such cases are enrolled in residential schools. However, you may have a partially seeing child who has poor visual acuity or a serious progressive eye difficulty. Such a child should have the advantage of large-type literature (if possible), and 50 foot candles of light in any part of the room. Care should be taken to make certain a partially seeing child is placed in the area of the room which will give him the greatest eye comfort.

The slightly hard of hearing children make up a large part of the 5% of school children with hearing losses. Such a child should be given the opportunity of moving to a place most favorable for his listening need. This is also true of a child whose hearing is so impaired that he must wear a hearing aid and/or read lips. When speaking to him, you must remember to face him and speak distinctly—not too fast nor too slowly.

A Sensitive Child

You will recognize a cerebral palsied child by his paralysis, inco-ordination or other abnormality of motor function. His attention span is short and he is easily distracted. His motor patterns are aggravated by noises, movements or changes in light. The child with cerebral palsy is usually very sensitive and will react to nagging, scolding or rejection by withdrawing and refusing to perform. If the child is under therapeutic treatment you should become acquainted with the aims of the therapy, so you might co-ordinate your efforts with those of the therapist, where possible.

The same methods as are used with a normal child plus a greater portion of ingenuity, inventiveness and patience are in the picture

when teaching a cerebral palsied child.

If any child is so physically handicapped that he is homebound the church will need to extend its ministry into this special area of service. Church school teachers and/or other church members can show their interest in very simple but important means. Regular visits or letters to those who may seldom receive any will be truly appreciated.

Best to Integrate

The educable, mentally handicapped child can be integrated in the church school with the normal children. Again, it will take patience and ingenuity, but you as an understanding teacher can give him small tasks which are not above his ability. It may be advantageous to place him in a class of his mental age rather than his chronological age, to accomplish as much as possible with him. This will be true, of course, only if his physical size, attitudes and interests permit.

In setting up a church program for the handicapped, care must be taken that it does not become handicapped-centered. The handicapped child has the same basic needs as the so-called normal child, therefore, the handicapped should not be segregated. Whenever possible, they should be permitted to participate as members of regular groups. Quite often, a slight adjustment in the program is all that is necessary to avoid embarrassment for them. The church should encourage and make it possible for the handicapped to take part in the normal activities of the church. Such participation would give a feeling of usefulness and self-confidence to the child.

What, then, can you as a teacher do for the "different" child in *your* class?

First of all, accept happily and willingly *all* the children you have had committed to your care.

Secondly, help the rest of the class accept their handicapped classmate and include him in some way in as many of their activities as possible.

Thirdly, help the child face the limitations imposed upon him by his handicap and encourage self-reliance on his part.

For the Parents

And lastly, but very important, encourage the parents by 1) strengthening their faith in the child's possibilities, 2) helping them to accept the handicap and its attendant difficulties in learning, and 3) focusing their attention on the child's strong points, rather than his handicap.

A summary statement concerning the church's ministry to the handicapped child is excellently given by Eveline E. Jacobs. She

says, "The contribution of the church lies in the spiritual support it offers, broadened social opportunities, assistance in gaining intelligent understanding and acceptance of the handicapped, provision of outside interests, assistance toward independence, and interpretation of the problem to the handicapped persons, to their families and to the public."[1]

Miss Swanson, who is assistant to Augustana's Executive Director of Parish Education, spent a sabbatical quarter last spring at Iowa State Teacher's College. Her field of study was the family. The above article grew out of a portion of her work in that field.

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Making Missions Real to Children

By MABEL OLSON
Editor, Mission Tidings
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"IT was the Junior Mission Band of her childhood church in Salem, South Dakota, that first opened her eyes to the fields that were white for harvest." These words are found in the biography of a missionary teacher in the Augustana Lutheran Girls' School in Tanganyika, East Africa.

A Real Opportunity

How this challenges every church school teacher, and especially one in charge of missionary education, be it on Sunday or a weekday! One of our own pupils may become a full-time missionary! All of them can become intelligently informed and vitally interested in the missions program of the church. What far-reaching results may come from a lesson well taught!

Missions fills the many-sided interests of growing children. Through their public school experiences, their travels, their learning from radio, movies, TV, Junior Red Cross, 4-H, and scouting, children's knowledge of people and places is worldwide. Words such as Formosa, Mohammedan, Mau Mau, race prejudice, handicapped, surplus food, are familiar to Intermediates and to most of the Juniors. While children of today may not be as proficient in the fundamentals as we might wish, they have a general knowledge that is often amazing. In the weekly Sunday school lessons they have learned the meaning of world friendship, obedience, prayer, forgiveness, sharing, and other fine Christian virtues. The ground work for a lesson in missions has already been laid!

This year's "Missionary Sunday" program packets, including *Christian Growth Through Sharing,* Junior III* and Intermediate III*, provide a variety of ways through which missions can become real to children. Twelve missionary worship services in both books provide teachers and pupils with opportunities for learning to know

* Available from W. M. S. Hdqts., 3939 Pine Grove Ave., Chicago, Ill., for $1.00.

and understand children of other lands through dramatization or discussion. Teachers' guides explain how missionary education may be taught in the weekly *Christian Growth* lessons. Pictures and maps are included in the packets, and recommendations are given for films, slides, and books written especially to correlate with the mission themes.

Some Sunday schools allow more time than the usual fifteen or twenty-minute period, and leaders may wish to introduce additional helps to make missions live in the minds of their pupils.

A Dual Impression

Let us assume that the mission lesson deals with Lutheran World Action and we wish to encourage children to participate in sharing their gifts with the needy. (See *Christian Growth Through Sharing,* Intermediate III—Worship Service II.) A display may be arranged showing samples of clothing needed. Oral directions often fail to make an impression, but *seeing* as well as *hearing* will bring results. When a leader explains to the children that the items they see on display represent the type of used clothing they may give, they will go home and tell their mother: "Clothing should be clean." "All torn places must be well mended." "Shoes must be repaired and *tied* together." "Clothing should be *warm* and *durable.*"

Both books on *Christian Growth Through Sharing,* Junior III and Intermediate III, include the beautiful Christmas story of Seeta, a poor woman in India who brought her simple gift on Christmas Day. It may help to make this story even more impressive if, at the end of the story, a girl dressed in a sari walks slowly to the altar, kneeling for a moment in silent prayer and leaving her gift.

Lesson X in the Intermediate III book deals with Japan. In Sunday schools where it is necessary to combine grades 4 through 9, it might be interesting for all ages if the leader would use the *kamishibai*** in telling the Bible story. Some of our missionaries in Japan have adapted this method of the street story teller in telling Bible stories. The leader could wear a Japanese kimono; she could strike two wooden sticks together to call the children's attention. After telling the Bible story she might wish to show the picture of the Ube Church (clipped from the *Lutheran Companion,* May 4, 1955, and mounted). She may

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**A kamishibai (story box) can be made from an ordinary carton 1x1x2, open at the top and one end cut to resemble a picture frame. The box may be covered with crepe paper. The story teller displays his pictures in the picture-frame opening.

have other pictures from Japan which she could show in the *kamishibai,* before asking previously assigned children to read the letters from Japan as given in the Intermediate III book.

When the lesson deals with Africa, Japan, China, or India it is well to introduce some curio, ornament, or relic to add color and atmosphere. A child may have a relative who is a missionary and his family may have a fine piece of carved ebony, a lovely brass bowl, or some beautiful lace or needlework. To bring this and share it with his classmates gives the child a sense of responsibility, offers him an opportunity for participation, and at the same time gives life and color to the lesson. When the lesson is about the Indian American, there are numerous curios that can be introduced to give atmosphere and color—bead work, Indian tools, pottery, a piece of Navajo weaving.

Caution on Curios

We would offer a few words of caution when using curios. Do not use too many articles. Be sure that the article is authentic and that it represents good workmanship. We wish to impress upon children that people of other races and nations have developed arts and crafts which help to enrich our culture, and that when we share our gifts with each other our own way of life becomes richer.

In these lessons we aim to motivate children to share—to pray and give and work for missions. While regular weekday meetings may not be possible, there are often occasions when children should be given an opportunity to follow up the lesson on Sunday with some form of practical work.

Pointing Up Possibilities

In Lessons V through XI, *Christian Growth Through Sharing,* Junior III, children are inspired to be missionaries, to pass the light on to others at home and abroad. Here the leader must help the children see the possibilities for service in their own neighborhoods. We give only a few suggestions here, but refer you to the 1956 Junior Weekday Guide on *Bright Pathways* by Mabel Olson for further suggestions:

Invite children who do not go to Sunday school to attend.

Be on the lookout for new children at school and in the community and be friendly to them.

Gather a little group of two or four and arrange to sing for an aged shut-in.

Send a card or bring a gift to a child who is ill.

In conclusion we would point out that one of the best ways to make missions live for children is

to give them an opportunity to hear and converse with a missionary. Some missionaries may not be gifted in speaking on the child level. Here provision should be made for a question-answer program. Prepare leading questions in advance for children to ask.

Writers of the "Missionary Sunday" programs invite leaders to adapt the program to suit their local needs, to substitute material, and to augment what is given with their own and pupils' ideas. It is with this in mind that we have presented the foregoing suggestions for making missions real to children.

Oasis

By FLORENCE D. LONG

WE wish you could take a tour of a Church and Community Center we know about. Since that is impossible, perhaps we can give you a word picture of the work being done there, and tell about some of the children and young people who are being helped and guided through its ministry.

This Center is located in a busy, near slum area of a large and beautiful city. The neighborhood is crowded, the streets are dirty, and there is a high delinquency rate.

A Vision

About twelve years ago a young minister and his wife had a vision of what might be accomplished by establishing a place of worship and of service for ALL people, of all races. His first congregation was two Chinese children. Visits were made in homes, and a Sunday school was started. Soon week day clubs and a playground project were under way. Children who came to these groups brought their parents. They discovered that the workers here were their friends. The young minister was called upon for funerals, and in times of other needs. In a few years the program was no longer a dream, but a reality.

If you were to visit this Center now, you would find a place teeming with children, and with many avenues of helpfulness and neighborliness. There is now a large staff of workers, and many people are interested in the work being accomplished.

On Sunday mornings there is Church School with classes just like the ones you attend. The only difference is that some of the members are Negro, some are Mexican, some Japanese, Chinese and Caucasian. They study and play and work harmoniously together.

The morning church congregation is composed of the same nationalities, and it is truly worshipful and meaningful. Nearly all of the members of the choir are young people, and they are under the direction of a capable young Nisei lady. They sing beautifully. The anthems and hymns come from the heart.

Day Nursery

Of course the week day activities are an important feature. There is the Day Nursery where children are cared for while mothers work. Here they receive good care, a nourishing lunch at noon, and learn lessons of sharing and getting along well together. There are Pamela, Lafayette, Gail, Ralphis, and the others, each one an interesting little dynamo. Teachers are Negro, Japanese and Caucasian.

We wish you could hear a group of them say (or sing) grace before eating lunch. Often one group or another, with large aprons reaching to their toes, are finger painting. Later their "pictures" are hung up to dry and to be admired. They are a happy group of small children as they swing, teeter-totter, and play with toys provided for them.

"Thank-you," were the first English words learned by one small person.

After school there are handcraft classes taught by a capable Negro lady, and also recreation. The children are proud of their ceramic dishes, and the vases and bowls they make, often as gifts for father or mother.

There are supervised games on the playground, and in Fellowship Hall highly contested games of ping pong are played.

Day Camping

Ten days of Day Camp in the summer offer the children the opportunity to learn to swim at a near-by playground, provide trips to interesting parks and places near by, also games and handcraft at the Center. This project keeps the children off the hot city streets, and in an environment of good living. For many of them would be left to their own devices while their mothers were at work.

A hundred or more children are taken to camp, high in the mountains for ten days of won-

derful adventure and living together in God's out-of-doors. One little boy, when asked what he had learned at camp, answered, "I learned to pray." The theme last summer was "Stewardship in God's World." One boy wrote that his experience at camp made him want to be a minister.

There is also Vacation Church School, and many other week-day clubs under the direction of Christian leaders. Who can foretell the result of this whole program in the lives and characters of the young people?

Repainted Nursery

From all of these activities the young people's societies are recruited. Groups are not large, and the membership is somewhat fluctuating. However, there is interest shown. They are frequently invited to participate in programs and to help conduct worship services in other churches for young people's groups. They enjoy helping in Work Camps with young people from other churches, too. One project this year was re-painting the Nursery.

Last year another group cleaned and redecorated the High School Room, and during the Easter vacation they tiled the floor. They are available to serve at church dinners, and are on call for baby sitting for special occasions. Two members helped in the Vacation Church School work last summer.

Last summer one of the members, an earnest and sincere Negro youth, was elected president of the metropolitan area of young people of the denomination, and he will also act as president for the first week of a youth conference next summer.

The aim is not only brotherhood, but also Christian character building, and the leaders are always looking for new paths of service.

The young minister who started the program is still in charge of it. His motto is "Whosoever will, may come."

WANTED: Photos of Bible-Reading Families

The editor of the Augustana church story papers is looking for photographs of families reading the Bible. She plans to use these photos with the daily devotions in TEEN TALK. Is there a family in your parish that could be photographed at home—at Bible reading time? Of course, the names of the people and ages of the children as well as the name of the home congregation will add interest to the feature. Let's show our teen-agers that family Bible reading is not an "extra" but a necessary part of living.